SOME NEW BOOKS.

Sacred Writings of the Parels.

The translation of the Vendidad, the most ancient and authentic of the Zoronstrian Scripby James Darmestster, supplies, the indispensable introduction to the the Iranian religion. But the Avestar Isnguage, in which the Vendidad has been prohad ceased to be spoken long before the beginning of the Christian era, and was replaced by the Pahlavi t ngue, some traces of which may be detected as early as the third century B. C., but whose employment as a written language may be said to have begun with the founding of the Sassanian dynasty (A. D. 226) and to have ended in post-Mohammeda. times, or toward the close of the ninth century. Thus we see that Pahlavi, no less than Avestin, is a dead language, and the ceal character of its texts is inenign creased by the fact that many of them are transcribed in Chaldaic or other Semitic characters which were used in western Asia before the Arabian conquest, the language be-ing anown by a specific name, Pazand, when it is written either in the primeval Avestan letters or in those of the modern Perstan alphabet. It is the peculiar graphic form in thich many Pahlavi documents have come down to us that has rendered the language s puzzle for European scholars, who have at the same time recognized the necessity of deciphering these texts, if they would understand the religion of the present Parsis, which has borrowed far more from mediaval expositions and secretions than from the fragments of the Zo reastrion revelation handed down in the Avesan tourue. The translation, therefore, of the Yendidad has been supplemented by a version of three of the most important Pahlavi texts by Mr. F. W. WEST, whose work forms the latest volume in the series of "Sacred Books of the edited by Max Müller, and now issuing

from the Ciarendon press.

It is in the writings from which Mr. West has here made selections that we must look for most of the details relating to the traditions, ceremonies, and customs of the Parsi faith, which styles itself emphatically "the good religion of the Mazdaraenians," and which calls its inity "those of the good religion." In the lew surviving remnants of the Avesta, on theother hand, we can only trace the foundations of the religion which, if not actually proterned by Cyrus and Darius, was dominant in the Malia of their day, which constantly gained ground under the Achemenian kings, and which Alexander and his Greek successors were anable wholly to destroy and replace by their own idolatrous superstitions. It is the elaborate superstructure reared upon this fragmentary groundwork by later Persian priesteraft, with a strange mixture of old and new materials, and which transferred from Iran to India, still commands the reverence of a small knot of worshippers, that we find exhibited in Pahlavi literature. Of the religious documents extant in the Palilavi language the texts translated in this volume contain barely girdenth part, and they can at best, therefore, he considered merely as a small contribution toward a correct account of mediaval Zorostrianism. How far they enable the reader to sadge of the Parsi religion may best be cauged by considering how far a perusal of the books of Genesis, Leviticus, and the Revelation which constitute one-eleventh part of the Protestant Bible, would, without further infor-

matten qualify him to judge of Christianity. The texts selected for translation in this voltime to specimens of three distinct species of writing. Thus the Bundahis and its appendix the scientions of Zad-sparan, so called from a Parsi priest who lived toward the end of the mistle contury) deal chiefly with cosmogony, myths, and traditions, and may be roughly compared to the book of Genesis. The Bahman rast, which is a prophetical book, may be likened unto the Appenlypse. In like manner the Sharasi-in-Shaynet, which, as a whole, has not apparently been hitherto translated into any European innguage, and which treats of rolligious laws regarding impurity, sin, ritual, and misc-lianeous matters, bears some resemblance to Leviticus. But though thus dealing with widely different subjects, these documents would seem to have all originated in much the same manner. All three are full of translations from lost Avestan texts, pleced together, probable in the latter days of the Sessanian dynasty. and finally rearranged some time after the Mo hammedan conquest of Persia. Keeping the method of their formation in view, we may regard them as representing the ideas entertained of their prehistoric religion by Persians in the sixth century, but modified so

the taste and exigencies of the tenth. Let us look, now, somewhat closely at the scope and contents of the sacred writings translated in this volume. And first at the Parsi book of Genesia. It appears that the term Bundanis, or "original creation," is applied by the Parata to a Pahlavi work which, in its present state, does not set forth the progressive development of creation under good and evil influences but is a mere collection of fragments relating to the cosmogony, mythology, and legendary history taught by Mazdaynsnian The book commences by describing the state of things in the beginning; the good spirit being represented as dwelling in endices light and as clothed with omniscience whereas the conspirit abides in endless darkness, and possesses but limited knowledge. Both produced their own creatures, which remained spart, we are told, in a spirit-ual or ideal state for three thousand years, after which the evil spirit began is opposition to the good creation under an out that his power was not to last more than nine thousand years, out of which the emails. At the close of the covenanted term the spirit, by uttering a sacred formula, throws the cyllinna into a state of confusion for assemnd three thousand years, while he produces the archangels and the material creation. including the sun, moon, and stars. At the end of the second period the evil spirit, encouraged by the memons he had brought forth, once more Fusher upon the good creation to destroy it. The demons now carry on conflicts with each of the six classes of creation, namely, the sky, water earth, plants, animals, typifled by the and mankind, exemplified by around. Little effect, however, is produced by those evil spirits, except that they cause movement in the say saltness in the water. amountains in the earth, withering in plants. and death to the primeval ox and also to Gayomard after an interval.

As to the order of creation, we are told that the first of Ormazd's creatures was the sky, the accord water, the third earth, the fourth plants, the naturals, the sixth mankind. Then dollows an account of the generation of the first man and the first woman, who spring from the seed of Gayomard, the primeyal man, who Passed away with the primeyal animals during the catalysta produced by the assault of the evil spirit and his demons upon creation. After this ensues a series of chapters describing the seven yez ons of the earth, its mountains, seas, and rivers, the chiefs of the several kinds of creatures, trees and plants, the calendar, lineal measures, and so on, the most interesting part of the book being the chapter which asserts and explains the doctrine of resurrection and future existence. According to the Bundahie, the raising of the dead taken place upon the coming of Seshyans, one of the Parel Messiahs, who is to make the evil spirit impotent, and cause the resurrection." Apropos of the question which tian proved in almost art religious so great a blumbling block, the Pablavi text goes on har that Zoroaster once asked Ormazd: Whenes does a body gain again its form which the wind has carried and the water conversed away?" Ormand answers by reminding him how he had fashioned from elements every part of man, and affirms that such original creation was more difficult than a reconstruction, seeing that "it s an assistance to me in the resurrection that the parts of man have existed, whereas there were no architypes after which to pattern them ion they were first formed." Now, Ormand will meraly have to demand the bone from the spirit of earth, the blood from the water, the I stitute the greater part of the text, which also

hair from the plants, and the vital principle from fire, seeing that the constituents of the body on its dissolution were confided to these

Afterward, when all material living beings have assumed again the bodies and forms they were in life, the assembly of the Sadastaran takes place, in which every human being is made to recognize his own good deeds and his own evil deeds, and where, it is added a wicked man becomes as conspicuous as a white sheep among those which are black. Then Soshyans, by order of the creator Ormazd, gives every man the reward and recompense mitable to his deeds, the righteous man being set apart for heaven and the wicked cast into hell. Only for three days and nights, however, do the wicked suffer punishment in hell, after which the cllowing mode of purification is provided for good and bad alike. We are told that fire melts he metal in the hills and mountains, till it flows over the earth like a river, and all human beings who at the resurrection have regained their earthly bodies must pass through the molten stream. But" when one is righteous, then it seems to him just as though he waded in warm milk, whereas it seems to him, when wicked, precisely as though in the world he had been plunged into a bath of metal liquified by heat." Finally, the Bundahis assures us, all men come together with the greatest affection, father and son, and brother and friend, and question one another: "Where hast thou been these many years, and what was the judgment upon thy soul? Hast thou been righteous or wick-ed?" Henceforward all men are good, and all become immortal. It is further stated that whoever has been the size of a man is restored with the age of forty years, while those who had not reached the age of puberty at the time of their departure from the earth are given the age of fifteen years at the resurrection. To every one. moreover, is given " his wife, and his children with the wife; so that in their future existence mankind act as they now do in the world, but there is no begetting of children."

Besides the passages just cited, bearing on the immortality of the soul, the Bundahis affords some very definite information upon another fundamental doctrine of the Parsi faith. The Zoroastrian religion has long been represented by its opponents as a dualism; and this accusation, made in good faith by Mohammedans, has been ineautiously echoed and strenuously advanced by Christians. But, as Mr. West points out, the assailants of the Parsis have seldom stopped to consider how any religion which, like Christianity or Islam, admits the personality of an evil spirit in order to account for the existence of evil, can avoid becoming in some degree a dualism. If the term is to be used at all in controversy, it does certainly behoove those who employ it to define the limits of objectionable dualism with great precision, so as not to include most of the religions of the world, their own among the number.

After a close scruting of all the passages in the Bundahis relating to this question, Mr. West invists that if it he essential to the idea of dualism that the evil spirit be substantially coordinate with the good principle-that it be omnipresent, omniscient, almighty, or oternalthen dualism cannot fairly be predicated of the Parsi faith. The Bundahis distinctly asserts that the evil spirit is not omniscient and almighty: that his understanding is backward, so that he was not aware of the existence of Ormazd till he arose from the abysa and saw the light; that he is unobservant and ignorant of the future until it is revealed to him by Ormand; that his creatures perish at the resurrection, while he himself becomes impotent and will cease to be. Nowhere is Ahriman supposed to be in two places at once, or to know what is occurring elsewhere than in his own presence. So far Mr. West seems justified in pronouncing his powers considerably less than these generally assigned by Christians to the devil, who is certainly represented as being a more intelligent ubiquitous personage. It is true that Ahriman is able to produce fiends and demons and novious creatures generally are said to be his, in which respects he would seem to have rather more power than the devil, although the limits of the latter's means of working evil are by no means strictly defined. The origin and end of Ahriman, like those of the devil, are left in a good deal of obscurity; and altogether the remarkably close. Mr. West, indeed, considers it impossible that the ideas should have sprung from different sources. The important dis-tinctions are that Zoroastrianism does not believe in an eternity of evil, as Christianity does and that the latter religion has been content to leave its other notions relating to the bad spirit in a nebulous, uncertain form, whereas the Parsi Scriptures have not shrunk from carrying similar ideas to their logical conclusion If, therefore, a believer in Ahriman as the author of merely temporary evil makes the Parsi faith dualistic, it is hard to see why belief in the devil as the author of cternal cvil does not make Christianity a dualism.

treated in the Parsi Genesis. It was made by member of the Parsi priesthood toward the end of the ninth century, when most of those who remained faithful to the Zoroastrian religion had emigrated from Persia to the district of Sandjan in Gujarat. It describes the original state of the two spirits, their meeting, and covenant, and it recounts the production of the first creatures, including time-an affirmance which disposes of a current misconception that, in the Parsi mythology, both Ormazd and Ahriman are derivative beings evolved from an eternal entity called "boundless time." The Selections go on to narrate the incursion of the evil spirit and his temporary success in deranging the creation, with the reason why he was unable to destroy the primitive man for the space of thirty years. Then follows a recital of the seven contests he carries on with the sky, water, earth, plants, animals, man, and fire, explaining how each of these creations was modified in consequence of the incursion of the evil spirit. The Selections are followed in this volume by the Bahman-vast, or book of prophecy, at which we will look presently. Meanwhile, we note that the last of the Pahlavi writings here translated is the Shayast-in-Shayast, or book of the proper and improper. It is a sort of digest of miscellaneous laws and customs regarding sin and impurity, with numerous memoranda about ceremonies and observances. It defines, for instance, the proper size and materials of the sacred girdle and shirt. giving minute injunctions touching the sins of running about uncovered and walking with one

boot, and thence proceeding to the sin of un-

sessonable chatter on the part of women. Stress

is laid on the peculiar sanctity of marriage be-

tween first cousins. Details are also given

about good works and about those who can and

cannot perform them, in the course of which

depreciatory reference is made toward Chris-

inns. Jews, and those of other persuasions.

Careful directions are, of course, laid down re-

garding the treatment of corpses, seeing that

to burn or bury them is accounted a sacrilegious

Mr. West has appended to the Bundahis :

translation of the Selections of Zad-sparan

texts bearing on themes analogous to those

which seems to be a compilation of detached

pollution of fire or earth, which are two of the good elements. The Bahman-yast, which in many respects is the most interesting of the Pablavi Scriptures. purports to set forth the prophecy in which Ormazd gave Zorosster an account of what was to happen to the Iranian nation and religion in the future. According to the narrative, Zoroaster, having asked Ormazd for immortality. was refused, but, by way of compensation, was supplied with omniscient wisdom for a week During this time he saw, among other things, a tree with seven branches of different metals which are explained to him as denoting the seven ages of the religion, to wit: its six epochs of triumph, closing with the downfall of the Bassanian Kings, and its seventh spech, or age of adversity, when Iran was to be invaded by hordes of demone or idolators, with dishevelle hair, who would destroy the greater part of the became nearly extinct. The details of this ca.

points out that the sovereignty will pass from the Arabs and the "leather-belted de-mons" (Turks) to other Turks and non-Turanians worse than themselves. Dis tressed at this prediction. Zoroaster asks Ormazd how the religion is to be restored and these demons overthrown. He is informed that, in the course of time, other flends with red banners, red weapons, and red hats (who seem o be Christians) will appear in the northwest. and will advance to the Tigris or the Euphrates. driving back the former (Mohammedan) idolators, who, on their part, will assemble all their allies to a great conflict with Iranians of the true faith, who seize the opportunity to advance from the south and east. Then will take place one of the torce great battles of the religions of the world, in which the wicked will be so utterly destroyed that none will be left to pass into the next millennium. The book proceeds to describe the supernatural agencie employed to produce this result: how the evil spirit comes to the assistance of the demon worshippers; how Ormazd sends his angels to summon Peshyotanu, the immortal son of Vistasp in legendary king sometimes identified with Cyrus), with his disciples, to recetablish the sacred fires and restore the religious ceremonies; how the angels assist them against the evil spirits, so that the idolators are annihilated in the battle foretold.

Finally the Bahman-yast recounts some details regarding the missions of the last three apostles or Messiahs, beginning with the birth of Hushedar, the first of the trio whose millennium witnesses both the invasion and the destruction of the flendish races. As it starts with the Mohammedan conquest, this millennium must have terminated in the seventeenth century, and orthodox Parsis have some difficulty in explaining why the destruction of idolators was postponed. Hushedar is to prove his apos tolic authority somewhat after the fashion of Joshua, namely, by making the sun stand still for ten days and nights. His mission is to "bring the creatures back to their proper state," and it is not until near the end of his millennium that Peshyotanu appears. A brief reference is then made to the millennium of Hushedarmah. the second of the three apostles, whose mission is to "make the creatures more progressive," and to destroy "the flend of serpent origin During this second millennium, which would seem to be now in progress, mankind becomes so skilled in medicine that they do not readily die; but owing to their toleration of heretics, the evil spirit once more obtains power, and releases the serpent flend from his confinement in a mountain to work mischief in the world. Afterward Soshyans, the last Messiah, appears to "make the creatures again pure," when the resurrection takes place, and the future life be-

gins. Such is the nurport of those Parsi writings translated by Mr. West from the Pahlavi texts. and which are invested with a sanctity only second to the Avestan documents. Do the Parsis of Bombay still practise the religion whose foundations are indicated in the Vendidad, and whose complete structure is exhibited in Pablavi literature? It would seem that the question must be answered in the affirmative, so far as the main tenets of the faith are concerned, and it is questionable whether even the minute observances enjoined upon the true believer have been much simplified. As regards the latest phase of the Indo-Zoronstrian crowd. this has lately been exhibited by Dr. Monier Williams in a citation from a religious catechism written in the Guiarat dialect for the use of schools some fifty years ago. A good many popular misconceptions regarding the Persis will be corrected by observing what their children are taught to say: "We believe in the one God, who created the heavens and earth, the angels, sun, moon, and stars, fire, water, and all things. Our God has neither face, nor form, nor fixed place. There is no other like Him. We cannot describe His glory nor can our minds comprehend Him. He is said to have one thousand and one names but His principal name is Ormazd, the Allwise Spirit. In worshipping the holy Ormazd we should turn toward some of His creations of life and glory, such as the sun, fire, water, and the moon." The last words show that fire is regarded as a more symbol, and that it is abourd to describe the Parsis as fire worshippers. On the ethical side also the creed which Parsi children are instructed to repeat is of admirable simplicity: "Our prophet Zoroaster has taught us to know God as one, and Zorosster as His prophet: to believe in the Avesta; to believe in the goodness of God: to submit to His will, and obey His commands; to do good deeds, speak good words, and have pure to year five times a days to hel the reckoning of justice on the fourth morning after death; to hope for heaven and fear hell; to believe in a day of resurrection." M. W. H.

# Barcom's Science of Mind.

The Messrs, Putnam have published a new edition of Bascon's Science of Mind, in which the author has undertaken to more fully expound and fortify the principles of psychological investigation, which are collectively designated as the Intuitive Philosophy. The author does not pretend that the system preto gainsay his modest averment that the statement it here receives is at once succinct and comprehensive, that it is strengthened by new evidences, by a consistent maintenence of all that belongs to it, and by the rejection of that which, essentially alien to its principles, only em-

What is the relation of Bascom's system to ther more or less prevalent forms of philosophy? The author undertakes to bridge the chasm between mind and matter, not by direct Bensation, but indirectly, by intuitive ideas. He postulates the assertion that the mind does what it does by virtue of the power of doing it, and that the habitual conclusions of a power are a sufficient evidence, and the only possible evidence of its existence and their own truth. What we see and hear, for example, we accept as seen and heard because our faculties are selfconsistent, and persistent in the affirmation. For a like reason we accept the conclusions of judgment. If we reached a different result each time we reviewed the proof of a proposition, we should trust no one of our conclusions, Thus again is it with memory. We are uncer tain when we find inconsistent and changeable impressions; we are certain when the faculty restores the same image on each occasion. Let us see now how the author meets the fundamental question concerned with the existence of an external world. He admits that we do not see that the realms of space and consciousness anywhere overlap or even touch each otherthat we are profoundly ignorant of the nature of any connection between the ego and non-ego. But he is satisfied with denying the existence of any a priori proof against such a dependence. while he submits that experience, under the spontaneous or intuitive interpretation which he human mind everywhere gives it, constantly affirms such dependence to be a fact. The divergence of a system based on so-called intuitions from the idealism of Berkeley, Fights, or Kant on the one hand, and from realsem or materialism on the other, is sufficiently obvious. The author discards, as we have said, the direct perception of matter, which was one of Hamilton's fundamental postulates. He thinks that Hamilton's affirmance is refuted by the generally accepted axiom that nothing can act save where it is. He considers it a violation of the maxim just named to say that "I feel a stone," meaning thereby that the sensation is outside the organ

-conversant, less or more, with the very es-

sence of being in the stone. The author's no

tion is that the non-ego is apprehended, not by

inward movement from the reaim of space to

that of consciousness, but by an outward move-

ceptions, intuitions, and judgments. We doubt whether many contemporary thinkers would incline to accept the principles of this intuitive philosophy. The thought of our time is tending more and more to array itself on the side of Spencer's constructive material-ism, or by a violent reaction to take refuge in the constructive idealism of According to the philosopher of Koenigsberg. all the forms of knowledge are purely mental and cannot be said to be forms of matter. Thus matter, when its existence is allowed, is not known under its own types; phenomenally, as well as substantially, it is hidden from us. Spencer, on the other hand, gathers the constructive laws of thought from the phenomena known as physical, and builds the universe. intellectual as well as physical, by means of them. He affirms nothing as to ultimate substantial being, and thus far he is an agnostie; but he is not a nihilist, for he asserts the reality of phenomena, although he puts all phenome nal being under the laws of matter.

## Two Socialistic Novels.

It is noteworthy that two of the foremost

English novelists have lately chosen themes

connected with that revolutionary movement which, though it receives various names, may, with regard to its chief object, be correctly described as socialism. What is more significant, these studies of a remarkable phenomenon wore made before the Czar's assassination, and are not chargeable, therefore, with an attempt to profit by a morbid and transient gust of popular curiosity. One of the two books in question is The Tragic Comedians, by GEORGE MERE DITH. in which, under feigned names, the story of Ferdinand Lassalle is narrated with the profound insight and the mastery of expression characteristic of the author. Mr. Meredith, indeed, has been fitly termed a novelist for novelists, for while his books have never gained a large audience, no contemporary writer of fic-tion, except George Eliot, has been more carefully and admiringly read by fellow-oraftsmen. It is easy to see why he fatigues those who seek in novels a relaxation or dissipation of the mind. So far as regards the appositeness of the word used to his intention, his style is erystalline, but while the crystal may be transparent, it is also a marvel of condensation. He is so fruitful in discovery and suggestion, he looks so deeply into things, reads in them such large meanings, puts them in such new and piercing lights, that we are forced to read him slowly, digestively, with all our faculties aiert. To the ordinary consumer of fiction, who picks up a novel to wile away a rainy afternoon, or to coax sleep at bedtime, one of Mr. Meredith's bright seutences, packed, as it is, with thought, must produce much such a sensation of disagreeable surprise as those experience who, kicking a paper bag, encounter a hidden brick. And the worst of it is that these bricks, to which we fear some novel readers do in their hearts compare the unwelcome intrusion of concentrated thought, are not piled up, after the manner of Fielding, in an initial chanter, which can easily be skipped, but strewn thickly up and down each of Mr. Meredith's pages. The author's own notion of the heavy work which should go to make light litera ture may be gathered from some words which he puts in Lassalle's mouth. " Light literature," says the brilliant reformer, "should not be poor stuff, but the garden and the orchard, the fountain, the rainbow, the far-view-the view within us as well as without. Our blood runs through it, our history in the quick. The Philistine detests it because he has no view, out or in. The dry confess they are put off from the living tree. peeled and sapless, when they condemn it. The vulgar demand to have their pleasures in their own likeness, and let them swamp their roughs; they shall not degrade the fame of no ble fiction. We will have good writing for light reading. Poet, novelist, essayist, dramatist

o be the slave of so slight a thing, is the subject of much psychological analysis on the part of Mr. Meredith. Lassalle, we are told, was a revolutionist in imagination, the workmen's friend in rational sympathy, their leader upon mathematical calculation, but a lawyer, and therefore of necessity a cousin-german, tending to become an aily, of the Philistines-the founders and main supporters of his book of And so, between the nature of his blood and the inclination of his mind Lassalle set his heart on a damsel of the Philistines, endowed with their trained elegancies and governed by some of their precepts, but suitable to his wildness in her reputation for originality, suiting him in her cultivated liveliness and her turn for luxury. Only the Philistines breed these choice beauties, put forth these delicate fresh young buds of girls; and only here and there among them is there an exquisite, eccentric, yet passably decorous

Clothilde. It is well known that Bismarck was greatly mpressed by Lassalle, with whom he had several interviews. In an interesting passage of this book the reformer gives his opinion of the man of iron. He has said just before, apropos of the violent methods pursued by some revo-Intionists: "We are not men of blood believe you that whatever opposes me I will sweep away. How? With the brain. If we descend to poor brute strength or brute craft it is from failing in the brain; we quit the leadership of our forces, and the descent is the beast's con-Touching his Hebrew origin he fession.' says: "When the popular election is as unim peded as the coursing of the blood in a healthy ody, the Jew will be foremost and topmost, for he is preëminently, by comparison, the brain of these latter-day communities. But that is only my answer to the brutish contempt of the Jew. I am no champion of a race. I am for the world, for man," Clothilde asks him about one of his interviews with Bismarck. and he says, among other things: "We played open handed, like two at whist; we agreed that he might ultimately have to decapitate me or I to banish him, but temporarily we could compare our plans for governing." And again Yes. Ironsides is a fine fellow; but he and I may cross. His ideas are not many. The point o remember is that he is iron on them; he can drive them hard into the density of the globe. Elsewhere we are told that Bismarck is for kingeraft to mask his viziereraft, and save him the labor of patiently attempting oratory and persuasion, which accomplishment he does not possess. It is not in iron. "We think," adds Lassalle, "the more precious metal will beat him when the broader conflict comes." Another stroke in Lassalle's criticism of Bismarck is singularly incisive and prophetic: "His apparent cynicism is sheer irritability; his contemptuous phrases are directed against obstacles. He is nearest to contempt in his treatment of his dupes and tools, who are dropped out of his mind when he has quite squeezed them for his occasion, to be taken up again when they are of use to him. Hence, he will have no fol lowing. But, let me die to-morrow, the party I have created survives. In him you see the dam, in me the stream."

ment of the mind. This, then, is not perception, but inference, the interpretation of sensations. It is through the intuitive ideas of existence and causation in space that the mind, according to Bascom's system, establishes the external world.

The author would designate his scheme, compared with other schools of philosophy, as a constructive realism, since his reached as the result of the combined action of our per-

appeal from this hasty verdict with his " Maclead of Dare," and few will deny that in Sunrise he has furnished ample grounds for a reversal of judgment. In this lifts us to a high level, and moves in a more bracing, stimulating medium. There are few pretty turns of speech and playful strokes of raillery dealing with the surface of things: there is no self-complacent indulgence in landscape painting, or claborate reproduction of provincial humors and eccentricities There is to be sure, a love story which may be said to determine the catastrophe, but it does not form by any means the sole pivot of the action. We live in an atmosphere of large ideas; the men and women of the drama have something else to do than the commonplace demonstrating of the elective affinity of the sexes.

The main outlines of the story may be

sketched in a few words, George Brand, a

strong-limbed, high-minded, strong-hearted Englishman of fortune, is brought in contact, through a visionary nobleman, with a man named Lind, the London agent of the International Society. The object of this society is the elevation of the masses by the extinction of existing political trammels, and of the social system built upon the prin-ciple of individual property. We should add that one of its recognized agencies is the violent taking off of autocrats, kings viziers, prime ministers, and other champion of reaction who too malignantly or persistently obstruct its propaganda. Through Lind's daughter Nathalie, a generous, pure-souled enthusiast, and who, taken altogether, is one of the noblest figures in recent fiction, Brand be comes a member of the International Society. and is, of course, bound by oath to execute its bidding. He desires to marry Nathalie, but this does not at all suit her father's book, for such a decoy is irresistible by reason of her unconsciousness, and so long as she remains unmarried she can be trusted to ensuare a score of recruits no less valuable than Brand. When, accordingly, the central committee of the society decide that a certain Cardinal must be assassinated, and that the deed must be done by a member of the London branch, Lind contrives by a trick to impose on Brand a duty, not only odious in itself, but which will necessarily cause his arrest and execution. He reckons, however, without his daughter, who, not suspecting her father's baseness, but resolved to save her lover, goes to Italy and appeals to the Supreme Tribunal of the association. An investigation is set on foot, which leads to an exposure of the plot, and Lind narrowly escapes the fate he had intended

for his daughter's suitor.

There are two remarkable features in Mr Black's study of the conditions under which a secret revolutionary society carries on its work. In the first place, he is entirely alive to the fundamental fact that truth and goodness must exist at the root of such an association, in order to account for its existence and efficiency to keep it sweet, so to speak. We observe accordingly that he credits the central board, which constitutes the mainspring and lawgiver of the association, with the loftiest aspirations and a spirit of utter selfeffacement. On the other hand, he never loses sight of the fact that such an organization is a huge machine, of whose several wheels parts the engineers can have at only an imperfect knowledge. follows that unscrupulous men will often be selected for their dexterity and energy, and that instruments designed for unselfish ends may become in the hands of greed and spite deadly weapons. This difficulty, occasioned by the untested and questionable character of carding altogether such discreditable and dangerous expedients as assassination. This is the conclusion to which, in Mr. Black's novel reading. Poet, novelist, essayist, dramatist, shall be ranked honorable in my republic. I am neither, but a man of law, a student of the sciences, a politician on the road to government and statecraft; and yet I say I have learned as much that is, from the pletures of our human blood in motion as from the clever assortment of our forefatherly heaps of bones."

The portrait of Clothilde, the light-minded young woman for whom Lassalle, who is depicted as a kind of Thian, three way his life, is drawn with a thorough comprehension and deadly than invective. This picture should be hung in the same gallers. If not on the same time, with Shakespeare's Crossida. How the people regarded as an impending Attila, came to be the slave of so slight a thing, is the subject. the chie's of the International come at last,

which woman though was right. And its as a woman that I speak to you," she said, and her voice, low and timid as it was, had a strange, pathetic vibration in it thin went to the heart. "I have suffered much of late. I hope no other woman will ever suffer in the same way."

Again she hesitated, but it was for the last time. "Oh, gentlemen, you who are so powerful, you who profess to seek only mercy and justice and pence, why should you also follow the old, bad, ernel ways, and stain youselves with blood? Surely it is not for you, the friends of the poor, the champions of the weak, the teachers of the people, to raiv on the world and seek for help and labor, surely you should go with clean hands, so that the wives and the sisters and the daughters of those who may join you may not have their lives made terrible to them. It is not,"she continues, "a reim ofterror you would establish on the earth. For the sake of those who have already joined you, for the sake of the far greater numbers who may yel be your associates. I implore you to abanden these secret and dreadful means. Surely, gentlemen," she concludes, "the blessing of heaven is more likely to follow you and crown your work, if you can say to every man whom you say to some your work, if you can say to every man whom you say to some pathern. heaven is more likely to follow you and crown your work, if you can say to every man whom you ask to join you. 'You have women-folk around you. They have tender consciences, perhaps. But we will ask of you nothing that your sister, or your wife, or your daughters would not approve.' Then good man will not be afraid of you; then brave men will not have to stifle their conscience in serving you; and whether you succeed on the succeed, you will have waiked in clear ways."

# The Art of School Management.

Mr. J. Batrowin, President of the Missouri State Normal School, has prepared, and the Appletons have published, a treatise on educational methods and appliances, which may be commended not only to normal institutes, but to teachers, parents, and all those en gaged in the instruction of the young. Besides the author's references to kindergarten processes, and to school hygiene, which will be read with intercet, we would direct special attention to his hints touching the art of securing attention and study from young children, and to the questionable, erroneous, and antiquated methods of education which teachers are cautioned to avoid.

It is plain that Mr. Baldwin comprehends the fundamental principle of Froebel's system from his remark apropos of primary schools, that education lies in the line of least resistance, or. in other words, the line of greatest pleasure Though he porceives it to be quite impracticable to obtain accomplished kindergarteners for the elementary departments of public schools, he Access it indispensable that some of Froebel's methods should be everywhere introduced. Above all, no children under seven years of age should be kept seated before a desk for hours at a time, according to the ordinary practice of our primary schools. He points out the parent or teacher who compels chil-dren to be still for more than a very moments is a rebel against nature, and literally a torturer and deformer of innecents. Not for a moment must a stooping position be tolerated, a violation of this condition of health being one of the great hygienic sins of school life. The child's feet should rest firmly on the floor; the seat should be curved and slope upward, and the back of the seat also curved to support the back of the child, the slant being such as to favor the erect position. School rooms should of course be lighted from the sides only, and no pupil should be permitted to face windows. Among other hygienic suggestions and warnings we observe that the

pupil. The absence of this fundamental qualification explains the many failures on the part of persons indisputably possessed of abbittles and acquirements. Obviously attention is not to be secured by claiming it, or entreating it, or urging its importance; not by force, or threats, or promises, sor bribes. All such efforts are the subterfages of the weak and the unskifful. In the first place, a teacher must give what he expects, to wit, his undivided strenuous attention; he must study the secret springs of interest, and make it his business to provoke curiosity and keep the thirst vided stremuous attention; he must study the secret springs of interest, and make it his business to provoke curiosity and keep the thirst for knowledge active. Observing that a child is always attentive to novel objects, he will see to it that something new is continually provided. Remarking how eager children are to hear stories, he will strive to impart information in the form of succedes and lively descriptions, winning the eye and ear by an animated manner and a pleasing modulation of the voice. It is only when study is made more interesting than play that young pupils can reasonably be expected to give their whole attention to it. Returning to this topic in another section of his book, the author formulates what he terms the seven golden rules of teaching, the last two of which unquestionably lie at the root of successful instruction. At the close of each leason pupils should be required to restate fully and correctly in their own language, and with their own proofs and illustrations, the truth that has just been taught them. Moreover, after short and regular intervals, the teacher should carry the young student back over the field traversed in preceding days, or, in other words, review, review, review, carefully, thoroughly, reponsedly, with fresh consideration and thought."

STRANGE PLANTS FROM MARINE GAR-DENS.

"Probably the finest collection of sea nosses in this country is in Ban Francisco." the owner of a fine collection in this city said.
"Mine is merely ornamental, and shows only the more beautiful forms and colors found on the Pacific coast and the Gulf stream. All the natural colors are preserved, and, although they were pressed twenty years ago, they have not faded in the slightest. The work was done by a lady, the wife of a prominent scientific gentlethe finest in this locality."

The specimens were bound handsomely in two large volumes, and arranged in a most artistic manner. Many of them were accompanied by sketches of the localities from which they were taken. Some were found clinging to shells, bits of coral, or fans of rich gorgonia, and they were faithfully reproduced. In color the mosses exhibited a marvellous array of effects; every possible shade of green, brown. purple, and red could be seen, the latter particularly showing many rich tints. The shapes

drawn out. It had been blown together by a gale, the portions on top continually pliing up and pressing the matter down until it formed a solid mass from fifteen to twenty feet in thickness and almost impenetrable. Disconnected nathers of the Sargasaum are often thrown on the shores of Gaue Cod, having been sweet around in the Gulf Stream.

reds as Large as a Man's Body-Leaves 1,500 Feet Long-Microscopic Plants.

effects; every possible shade of green, brown, purple, and red could be seen, the latter particularly showing many rich tints. The shapes were equally prolific in variety; large leaves, fan-shaped and oval, bore the suggestive name Pavonia. Others resembled miniature trees branching in graceful lines, and colled at the tips like the tendrils of grape vines.

This is the only one of the kindover found," the collector said, holding up a sheet before a hand glass. It was a delicate vine of exquisite outline, and of the most vivid green. The leaves were intricate and of beautiful design, colled and folded so that the general effect was a magnifecent lace pattern, one beyond the art of the copyist, and only to be designed by nature. "Here is a rare one." If resembled exactly the leaves of the cocca palm, and to enlarge the idea, after grouping, the owner had sketched the ribbed trunk of a great palm, so that the likeness was extremely striking.

The money value of a collection #ke this." the collector said, in reply to a question, "can hardly be estimated. The work, time, and patience spent in arranging it would scarcely be paid for. The mosses are placed on the paper as soon as possible after they are taken from the water, and as many of them are animals, not plants, they are kept alive until used. Then comes the work, as each point and tip has to be arranged with a needle or some sharp instrument, so that they will not lose their integrity or look confused; in other words, the idea is to show them on paper as they stand in the wher. After they are arranged a wet cloth is placed over them, then areather piece of thick paper, and they are ready for the press, and you can hardly feel the mosses by passing your family feel the mosses by passing your family feel the mosses by passing your family feel the mosses of study, and on appiring the microscope the all-important structure, cells, &c., were wanting. What is called an economic collection—one made for scientific purposes to show the benefits account from the object inarine alra. In the vicinity of the Cape of Good Hope and the Falkand Islands it grows to the immense length of 800 feet, reaching the surface at an angle of 45 degrees, and so stout and solid is it that very frequently vessels, when off the latter islands and wishing to come to anchor, take the floating vine aboard and swing by it, thus saving the trouble of weighing anchor. Some years since a vessel lest her raider off the Horn, and used one of these monster vines as a rudder. Here is a small piece of a weed called the Lamarian. You would hardly imagine that it belonged to a leaf 300 feet long. The Japanese eat it, and one apecies is so chermous that twenty men would be required to lift it clear of the ground. The scientist, Bory de St. Vincent, writes of one he observed where the stem was as large as a man's body, and 1,500 feet long. It would, of course, be impossible to show the large species except in the largest museums. Meas affects the color of water to more or less extent. In this Bay of Loange it is red, white in the Gulf of Guinea, yellow in Japan, green near the Canaries, and black around the Maidive Islands. Here is a little meas, holding up a bottle in which nothing appeared, "which contains under the meroscope a little red sprig to when the Isla Sea owes its color. It is an atom, but it has a mighty name—Trychodesmium. Here is another specimen—the Protocogus—consisting of a small cell which subdivides into others so rapidly that in a few hours a large area of snow has been covered, giving rise to the stories of red snow. Numerous minute orannems that probably belong to this chastare found in the human blood, and one of the latest expanations of maiaria is that it is caused by the presence of these minute plants chass are found in the human blood, and one of the intest expanations of maintia is that it is caused by the presence of these minute plants in the system. The germs float in the air, ex-ist everywhere, flourish in strong iye and water heated almost to boiling, and are even found in the blood of masquitoes, who, necording to latter-day science. In robbing the human vic-tim of blood, becomes infested with the minute bacculi, and perhans dies miserably with according

heated almost to boiling, and are even found in the blood of mosquitoes, who, according to latter-day actorics, in robbing the human victum of blood, becomes infested with the manute bacculi, and perhaps dies miserably with ague."

The sconomic value of seaweed is immense. The collection of chondrus or carrageou moss, from which our blane mange is made, gives embloyment to humbreds of persons in Ireland. The Scotch use another moss—athin purplish weed. They call it sugar weed, or scientifically crade. The noted birds' nests so valued by the Chinese are most of them bailt from a moss called gelidowa. One of the most important exports from Canton is the moss poceans, from which a valuable gelatine is made. Tons of it are collected yearly, giving employment and sustenances to thousands of persons. The ashes of kelp in former times were of much more importance than at present having been the ashes of kelp in former times were of much more importance than at present having been the ashes are used, however, to a considerable extent under the name of vares. In Spain a variety is made called barvilla. They are dried on the shore and burned in stone ovens, where the week fuses into a solid mass, and it sent to the market in that share. It takes about four tens of the weed to produce one ton of kelp.

On the New England coast, moss is collected in great quantities. The white kinds are kept for food, forming an important industry, while the coarser kinds are placed on the farms.

The vast area known as the Sargasso Sea is the most wonderful collection of son weeds known. It occupies an area of more than 45, and square miles. Another similar tract has been found 500 miles west of San Francisco, held togother by the whirlpool-like moston of the great cosanic currents. They from one of the most wonderful collection of son weeds known. It ecoupies an area of more than 45, and square miles. Another similar tract has been found they form one of the most more point of the surrous diagness to the second and fine being fringed wit

MOUSTACHED GIRLS

Their Efforts to Rid Themselves of a Beard-From the St. Louis Post-Disputch.

"Yes," said the Professor, when asked about the frequency of such cases. "there are a considerable number of ladies so afficied. The trouble usually occurs in women who are of dark complexion, and more frequently in middle age than in youth. When you see a dark woman with large, bushy eyebrows, which

The trouble usually occurs in women who are of dark complexion, and more frequently in middle age than in youth. When you see a dark woman with large, bushy eyebrows, which nearly grow together, you may be preity sure that she can grow an imperial if she will only take the necessary pains. Hirsule adornments are not so frequent in young women, although they semetimes occur. A girl often has a beavy growth of down upon the upper lip or the chin. It ennoys her, and she keeps teeling it and sulling it continually. Perhaps she endeavors to clip it with a scissors, or in some cases to shave it away. The result is a heavier growth the next time, which becomes so prominent that it must be removed. The most frequent place where the hair makes its appearance is en the upper lip or the chin, although it sometimes appears on the side of the face, and even on the throat. As a general thing, I believe that those bearded women which are advartised by shows are frauds, but in the course of my practice I have seen more than one woman who could raise a heavy beard if she only wished to cultivate it." Do many women shave?"

"Why, yes, a great many more than is generally supposed. They hide the traces that the shaving leaves with heavy doses of powder and plaster. Whenever you see a lady, especially if she be dark-featured, wearing a heavy coating of lity white, one of the conclusions is that she has been shaving, although it is not the only therence. One thing is certain, a lady whe shaves must use powder in large quantities, and there are many indies who shave.

"Is this facial docoration easily removed?"

No, it is not. All the books recommend deplitatories, but these are usually of little service. They are composed mainly of quick lime and orpient, which is a preparation of arsenic, and there are many indies who shave.

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No, it is not. All the books recommend deplicatories, but the se since heart of a self-unity of little service. They are composed mainly of quick lime and orpient,

The practitioner on Washington avenue, pre-The practitioner on Washinston avenue, previously mentioned, usos the electric method. His prices are high, as much as \$300 being charged for uproofing one poor little stary moustache. He has a great many patients at this rate, however, and does a thriving business. In view of the above facts, it would be wise for the young men who are meditating matrimony, and who are not anxious to marry mutural curiosities, to get on kissing terms with their girl as soon as possible, and to avail themselves of this right on every possible occasion. Pay particular attention to the feel of the upper lip at every test, for that is the place where the trouble is likely to occur. If the lady does not shave very often this test will be sure to detect the pressure of this unpleasant addition to the female countenance.

## An Old-Fashloned Kentucky Quarrel.

An Old-Fashloned Kentneky Quarrel.

Perm the Cincinnati Enquirer.

Grayson, Ky., April 5.—The last Presidential canvess was an exceedingly bitter contest in Carter County, particularly in the Deer Creek precinct, where a disgraceful row took place on election day. Reese D. Horton, a Democrat, and his brother-in-law. J. D. Jones, who was the Greenbuck Elector for this Comressional district, were terribly beaten, and Horton saved his life by shooting one of his assailants who had placed a rope about the Hancock man's neck, and was about to hang him. Since the election there has been had feeling between the parties, and threats were made by the enemies of Horton that they would hang him and George W. Symonds, who stumped the county for the Democratic tickst. They threatened to do this in open day. About two or three weeks ago Mr. Jones was tackled by several of the mob, but drove off his would-be assassins.

On last Monilay, one week ago, several of the Deer Creek citizens met at Kieleni's store, or Cracker's Neck, Elliett Canty, and after fling themselves with applejack, the old quarrel was revived. In this row Dick Williams was stabbed in the elbow of the right arm, Riggs Horton had his left shoulder dislocated by a blow from a fence rail, and Dave Williams selft knew was shattered by a blow from a rock. The participants in the row were arrested, and on Saturday last had a preliminary hearing before Squire Singleton Fannery. Eligah Horton was beund over to the Greuit Court, he being the only one of the richer signist whom any proof could be had.

After the trial all hands left the magistrate's house and role down Bruin Creek toresther. From the Continuati Enquirer

could be had.

After the trial all hands left the magistrate's house and rode down Bruin Creek tozether. When near the house of Dick Frailey the quarrel was revived, and a terrible fight with pistols and knives followed, lasting a half hour. Dick Williams was shot in the right thigh and right hand, and stabbed in the right tarm. Dave Williams, his brother, received a terrible wound over the right eye from a knife or sharp rock, fracturing his skull. He was also stabbed twice in the right jeg. Buth mon were attended by Dr. T. W. Hugens, who pronounces their wounds faral. The Williams boys are alive tonight, but cannot survive many hours.

### The Russian Yacht Livadia. From the London Times.

The old dispute between the partisans and

A man named James E. McCann found a

John Rawson went to the office of Dr. Heman conting proposed to form. Mrs Hawson went to be, bright a office at \$\frac{1}{2} \text{ to ke in the housing.} It said he and he said he was the former. To some but have her some powers to be were administrated to the patient, and the vointing asked. But he was brief.

# THE FRUIT CROP.

Bourh fersey reports peach bads hopolessly ruised.

A peach grower of Sciency, N. J., who has an orchard of the meant trees, says that he will have no fruit to mer-

Everything indicates an almost total failure of the peach crob in Virgina Delaware, Maryland, and New Jersey, while poers, appear, and therries will be a partial crop only. Kanas reports that in exceed positions the peach buds have been hearly all killed, but orchards in sheltered positions will do well, so that a small crop will be harvested

harvested

Kwen in Florida, the land of flowers and orange groves,
fruit and exertable growers are wearing long faces.
Beans and peas have been ruined, and some growers are
preparing to that outs where beans have blasted. To
makes are doing well and will be plenty.